THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Behold, this child is set for the fall and the rising again of many in Israel; and for a sign which shall be spoken against*" (LUKE 2: 34).

No. 52, Vol. LXXVI. Thursday, December 24, 1914. Price One Penny.

THE CHRISTMAS SONG OF SIMEON.

[LUKE 2: 25-32.]

["And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up into his arms, and blessed God, and said:"]

This day with rapture fills my heart,
I bless Thy name, O Lord!
In peace Thy servant shall depart,
According to Thy word.

For I have seen the promised King
In manhood robed appear.
Of His salvation I will sing;
Let heaven to earth draw near.

Mine eyes have seen the radiant light
That darkness shall dispel;
Prepared to lead the Gentiles right,
And save all Israel.

All glory to His holy name
Who sent to us His Son!
All glory to the Son who came
To make all nations one.

J. M. S.

GOD AND HIS LOVE.

"LOVE," according to a renowned writer, is termed "the greatest thing in the world." The love of our eternal Father is indeed the great factor of life. It was because of God's love for His children in the spirit that He prepared this earth, that we might enjoy comfort during our temporal sojourn. It was because of His love of righteousness that Abraham, the just, received the wondrous promise affecting all nations (Gen. 17: 4-6). Noah, being a man full of the Spirit, listened to the words of inspiration from a loving God, wherein he received counsel which not only saved his family and himself from destruction, but preserved the seed of man, that the human race might be perpetuated. Here the love of God is very markedly manifest.

The watchful care of the Father continually lingered over the children of Israel. He gently reproved them when they departed from the admonitions of the prophets. Continued obstinacy and wilful disobedience to His holy will engendered severe punishments and afflictions, namely, plagues, famines, scourges, pestilences, and, worse still, caused the withdrawal of the right and power to enjoy divine communication, which deprived them of proper guidance. Then, in the midst of their sufferings, the watchful Father heard the cries of anguish which escaped their lips, and in His love for His children, raised up the Prophet Moses, whose labor of loving service forever stands as a memorial to Love Eternal.

Saul, one of Israel's kings, by his disobedience, hatred and jealousy, placed himself beyond the loving care of the Lord. Then, in the day of battle against the Philistines the Lord answered him not. His entreaties for divine assistance were of no avail, for his wicked actions had incurred the displeasure of Almighty God. Realising that his iniquity denied him the blessing of victory, he sought advice from one possessed with an evil, or familiar spirit. Through this unlawful and unrecognized source he learned the awful fate that was to befall him, the narrative of which has often been told and retold.

David, through righteousness, found favor in the sight of the Lord, and as long as he obeyed the word of God the marvelous gift of eternal love was his portion. When he did not heed counsel, but courted iniquity, the Father withdrew His presence, and the result was that hatred had free access to crush right. After David had sinned, his soul was filled with remorse and repentance. His pathetic plea for forgiveness was heard by God, and the answer and promise he obtained are ample proof of the love the Father has for His children.

An evidence of the impartiality of our Father's love is found in the third chapter of John, sixteenth verse: "For God so loved the world that he gave his only begotten Son, that whosoever believeth

in him should not perish, but have everlasting life." The latter part of this verse offers much food for thought, and is a glorious testimony that, regardless of who it may be, if a man will believe in the Lord and do the works necessary to prove the sincerity of his belief, he shall of a surety enjoy the love of God, and receive the key of everlasting life.

The mission of the Redeemer was characterized by the spirit of love. The sympathy He displayed for the unfortunate and wayward of humanity, and the helping hand of encouragement He extended to them, in assisting them to freedom from the bondage of error, testifies to the true character and worth of that love.

The firm stand He took in championing truth is an example for all men to follow. The infinite love He cherished for all humanity is pathetically portrayed in the account of His crucifixion. The words He uttered in response to the taunts and jeers, ridicule and torment, of the enraged and infuriated mob, revealed to the world the wealth of His tender affection, "Father, forgive them, for they know not what they do." During the entire period of His intense agony and suffering, not one word of hatred passed His lips, neither did a look of scorn cloud His countenance. Surely such a love is worth our every effort and sacrifice to obtain.

In the first epistle of John, fourth chapter, eighth verse, is recorded the following, "He that loveth not, knoweth not God; for God is love." The ninth verse explains that, through the Son, God manifested His love unto the world. How many fathers of to-day would sacrifice their sons for humanity's sake? Existing conditions among the people simplify the answering of the question, for "gross darkness covereth the people" because of false pride and abounding self-righteousness. The absence of the "fruit of the Spirit" is deplorable. The spirit of the age is a regrettable lack of natural affection. Selfishness, animosity, strife and hatred are hurling their deadly shafts among those who love darkness rather than light.

The eighteenth verse of the chapter above quoted fully assures us, "there is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." Those who harbor the spirit of faultfinding, and are given to evil disputations, should remember that the love of God will not, and furthermore, can not abide with them. Grave danger threatens to engulf such contenders in the troubled waters of misery, the result of such a catastrophe being dejectedness and lasting regret. A safe retreat can be found when we heed the divine command of the Messiah, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you: that ye may be the children of your Father which is in heaven * * * For if ye love them which love you, what reward have ye?" (Matt. 5: 44-46). The secret of how to maintain this love will

unfold itself when we learn to fully obey the Lord in whatsoever He commands us to do. Our implicit faith will increase the magnitude of the love we possess if we will place our trust in His promises, and His promises fail not.

The Latter-day Saints make bold their claim of enjoying the fulness of the true gospel, love being its foundation. Every member of the Church that is in full fellowship with the Lord, enjoys the sweetness of the calm which floods the soul, because of the complete surrender to the whisperings and will of the Holy Spirit. The desire of the Latter-day Saint is to possess the fruit of the Spirit. The Apostle Paul informs the searcher for truth regarding the nature of the "fruit" in minute detail, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith" (Gal. 5: 22).

There can be no mistake as to the importance of the "fruit" love, as he enumerates it first. What a glorious aspect of a fruitful life is revealed in this one verse alone, to the honest and sincere searcher after truth. To have and to hold these attributes will so illumine our words and actions, that our light will shine brilliantly before all men. We then will be factors in bringing the erring and misguided mass of men to glorify the God of love, whom all must eventually worship and obey.

The people of the Lord must be a power for good in the earth. This power will unite the people of all nations in one fold, over whom the God of love will rule with the sceptre of justice. Love will be the ruling influence, for by it peace, joy, and contented happiness will enlighten and give hope and courage to those who accept the gospel message of eternal love.

Leeds. WILLIAM W. SEARE.

"WHAT A PIECE OF WORK MAN IS!"

ONE of the world's greatest dramatists has expressed in words unexcelled the beauty, the magnitude, and almost infinite powers of man. After speaking of the dreary monotony of life, the lack of interest in the wonderful phenomena in nature, he suddenly seems to perceive some wonderful characteristics in man, and in his ecstacy of delight as to man's future possibilities exclaims, "What a piece of work man is! How noble in reason! How infinite in faculty! In form and moving how express and admirable! In action how like an angel! In apprehension how like a god! The beauty of the world and the paragon of all animals."

This is a description of man as he should be, but how many of the sons and daughters of God will, to-day, answer to this description? How many are there who have not defiled this tabernacle of flesh given unto them? Are we to-day using our understanding, our talents, and our physical bodies in a manner that will gain for us that degree of perfection that we should reach?

Can any one conceive of a more perfect piece of work than man? He is created in the image of our heavenly Father, thus having given to him all those essential organs which will make his progress unlimited. He is the offspring of the Deity, God the Father being his father (Acts 17: 28, 19). The complexity and perfection of the nervous system by which we are enabled to gain knowledge and to act, and the junction of the respiratory organs by which we have the power to inhale the air and obtain from it the oxygen necessary for the purifying or oxidizing of our blood, can not but impress one with the wonderful work of the Creator. Elihu, while speaking to Job (Job 37: 5), exclaims with admiration and awe, "God thundereth marvelously with his voice; great things doeth he, which we cannot comprehend." But still we can see the results of God's word, man being one of them.

Those who have studied the physiological make-up of man cannot but marvel at the perfection and intricacy of his various organs, and the dependent relation existing between them. We should do all in our power to perfect our physical body. We all know how much we enjoy watching a well-trained athlete. We watch, with intense interest, while he is performing some feat of strength or skill on the football field, in the cricket field, or on the river. We notice, almost with envy, the playing of his muscles and the beauty and grace of his motions and action. Yet how many of us are doing what we should to perfect our bodies? We can not hope to develop our bodies by taking poisonous hot and strong drinks into our digestive systems; nor by dissipating or indulging in unhealthy pastimes.

"How infinite is man in faculty, and in apprehension how like a god!" Is there any limit to man's intelligence? I think we can freely say there is not, until he becomes a perfect intelligence. When we consider what man accomplishes in the short time he is upon this earth, we can see that this idea is reasonable. Think of him being born into the world a helpless infant, with neither power of locomotion or intellect, more helpless than the most dependent animal. Yet within the space of comparatively a few years he develops into a Sir Isaac Newton, a Napoleon, a Pitt, or a Mozart, men with such intelligence, bravery and skill that their fame and renown have spread throughout the entire world. Even men with normal powers and ability make remarkable progress between infancy and death.

If man can make such progress and gain such a degree of intelligence in this probation, can we place a limit to his progress when he has "shuffled off this mortal coil," and, after the resurrection, has received his immortal, incorruptible body of flesh and bone quickened by the Spirit? Think of progressing and gaining knowledge for an infinite number of years—there will be no limit to time. Is it not then reasonable to believe that man will at some time fulfil that description given to him by the world's greatest

dramatist: "How infinite man is in faculty, and in apprehension how like a god!"

Since we are all the offspring of Deity, and endowed with all the advantages that are for our good, we should make good use of the opportunities placed before us. Our Father in heaven has entrusted to us our bodies, and we should be able to present them before Him in as clean and pure a condition as when we received them. We should develop a body which we will be proud to inherit on the morning of the resurrection. We should read good literature and get a better understanding of the gospel, which is the power of God unto salvation.

Leeds. VERNER O. HEWLETT.

REFLECTIONS ON OUR EXISTENCE.

IN our meditating hours ofttimes a thought flashes upon our mental senses, that causes us to ask ourselves this question, Why am I here on this corporeal sphere, and what can be my purpose? If this question could be fully answered it would give to the world a revelation. It would produce a reformation of life and give man something to aim at while here in mortality, and it would be better to aim at a high mark and miss it, than to never aim at all.

Many years ago we lived with God (Eccles. 12: 7) and His beloved Son Jesus Christ in the spiritual world. There we enjoyed the company of each other, and indulged in the pursuits of happiness and of future joys. We were intelligent, living beings, of spiritual body, parts and passions. We delighted in acquiring intelligence, and so persistent were we that we had attained to such a degree of intelligence that the Father called a grand council meeting in the heavens to consider and draw up plans for the future development of our spirits. At this council meeting it was decided and approved that an earth should be organized out of available material, and that we spirits should receive and be clothed with a mortal body, which is designed for the attainment of further intelligence, and should have the privilege of living upon this to-be-created earth. No doubt we were happy and "shouted for joy" at the prospect we would have of future development (Job 38: 5-7). "At the first organization in heaven," says our prophet, "we were all present, and saw the Savior chosen and appointed and the plan of salvation made, and we sanctioned it" (Pearl of Great Price, page 32).

In the spirit world we came in contact with spiritual things, and our knowledge of grosser elements was very limited. Spirit is thought to be immaterial. "With this statement we beg to differ," says Joseph Smith, "and state that spirit is substance; that it is material, but that it is more pure, elastic and refined matter than this (mortal) body." So in order that our knowledge

of things that are may be increased, and to put ourselves in a position so as to progress eternally and receive a full impression of the grosser elements, we received with gladness and thanksgiving this mortal body. Now we can become like unto our eternal Father, who reigns in majesty and power in yonder heavens.

"The elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy; and when separated, man cannot receive a fulness of joy" (Doc. and Cov., Sec. 93: 33, 34). Therefore, it is necessary that the eternal spiritual man be clothed with a body of the grosser elements. This is a world of matter, and a spiritual man would be unable to receive fully the impressions that come from the contact of element with element. Element acts better upon element; spirit upon spirit.

Upon our advent in this world we were made to forget the past, so that we might learn the lessons of this world better. When we arrived at this earthly station, we knew nothing of what this world contained, we were the most helpless creatures upon the earth; we did thus descend that we might rise above all things. As days and months passed by, the things of this world made impressions upon our brain; we learned to observe and survey the world around us; by the aid of our mortal friends we learned to express our thoughts, and from that day to this we have been increasing in intelligence.

"The glory of God is intelligence." "Knowledge is power." Power is strength, ability, influence, authority, and dominion. Hence he who increases in intelligence obtains more power; the greater the amount of intelligence, the greater the power and dominion.

The paramount purposes of this earthly existence are, first, to possess a tabernacle of flesh and bones; second, to increase in intelligence; third, to live a pure, sweet and godly life, so that after death we may again be quickened and worthy of celestial glory; that we may be crowned with power and dominion and eventually become like unto our heavenly Father; and live not a thousand, nor ten thousand years, but eternally, and while

> "The stars shall fade away, the sun himself
> Grow dim with age, and nature sink in years;
> Man shall flourish in immortal youth,
> Unhurt amid the war of elements,
> The wreck of matter and the crash of worlds."

London. RAYMOND V. BARNES.

HE has both faith and works who prays as if he expected the Lord to do everything for him, and then works as if he expected to do it all himself.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 24, 1914.

EDITORIAL.

CHRISTMAS THOUGHTS.

THIS is the season when, throughout the entire Christian world, expressions of peace and good-will are freely exchanged as a tribute of honor to the great Nazarene, who came to this world to make possible the establishment of the era of a universal, human brotherhood, and I take the opportunity of tendering, through the pages of the *Millennial Star*, the saints and friends in the British and European mission, the compliments of the season. May the close of the year be full of joy and peace to all, through that faith which enables us to acknowledge the hand of the Lord in all things, and which rests in the assurance that "He hath done all things well!" And may the new year dawn radiant with gladness and prosperity! May it bring strength to those who shall be called upon to bear trials and tribulations; comfort to all in days of sorrow and mourning, and light in hours of darkness and perplexity! And, above all, may it bring truth to those who are in error, peace to the nations now bleeding under the cruel wheels of the merciless wargod, and salvation to the children of men everywhere!

It is over nineteen hundred years since the herald angels proclaimed in song the advent of our Savior, and during these centuries the so-called Christian religion has been preached and ostensibly accepted in various parts of the world. It is over thirteen hundred years since this religion came to England. We have a right, therefore, to ask, what are the results? We have a right to judge the tree by the quality of the ripe fruit, or the absence of fruit, and there is no more appropriate season for a thorough stocktaking than the present. The religion of the Savior—and there is no other genuine Christianity—is, in its essence, to love God more than any other object of affection, and to love our fellowmen as we love ourselves. We have a right to ask whether the faith, which has been accepted as the religion of the Man of Galilee, has brought about this condition in the world. He taught His followers: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets." That is genuine Christianity, and we have a right to ask whether it is the practice prevailing in the Christian world, in business, in politics, in social and international relations.

A candid examination into these things must, as we all know, result in a negative answer.

As to international relations, the Christian nations are far from the teachings of our Lord. The world is big enough for all the children of God, and the Father's storehouses are full to overflowing of the necessaries of life, to be had for the effort of unfastening the doors and bringing the supplies to light. The soil, the sea, the air, the mountains, all hold in abundance that which is needed for the comfort of man, and these resources are hardly touched as yet. Nevertheless, the nations of the earth, instead of uniting in producing food and raiment, fuel and building material, and so on, are fighting each other worse than savages, worse than wild beasts, for possession of that which has already been produced, or for territory already occupied. And so we have to-day the beat of drums, the blare of trumpets, the thunder of artillery; and then the low moan of pain and the rattle of death; we see crops destroyed and pools of blood in the devastated fields; we hear of smiling villages laid in ruins, and women widowed and children orphaned fleeing from their homes like hunted birds from their nests; and then the battlefields on which dead and half-dead are trodden into the mire by horses' hoofs and reduced to a shapeless mass by heavy wheels. And this is the work of "Christian" nations! It is one "Christian" nation against another. Are we not forced to believe that a religion which has not in more than a thousand years effected the salvation of the human race from such a curse is not the religion of Jesus Christ?

As to the industrial conditions generally prevailing, the well known fact is that many toilers, both men and women, and especially women, are underpaid to such an extent that they are living perpetually on the verge of starvation, while others who profit by their toil roll in luxuries, unaware of the physical agony and mental torture of those who are doing the lowest paid, but highly necessary, part of the world's work. How can anyone reconcile some of the existing industrial and many business principles with the genuine Christian religion? Must we not conclude that the gospel which has been generally accepted in the Christian world is not Christianity, since it has not saved the human family from the degradation of industrial slavery?

And is not the same conclusion inevitable when we examine the moral status of the Christian world and find that millions of pounds are annually spent on the drink traffic, which turns out nothing but paupers, criminals, and lunatics?

God, who sees the conditions of mankind, in His mercy raised up the Prophet Joseph Smith in this age and gave him the special commission to restore the gospel of Jesus Christ to the children of men, and offer them salvation from sin and all the consequences of sin, such as poverty and oppression, industrial and political, and even sickness and death—for the last enemy also is to be conquered

by faith; it was restored in order to set those in bondage free, and to lift men and women up to the level of their divine origin. If men will accept the restored gospel, justice will be established in all the dealings of man with man, and nation with nation. Then there will be peace and prosperity. Sickness and poverty will be strangers on earth, for men will live in accordance with God's laws, and our Lord will be the recognized supreme ruler over all nations, for the kingdoms of the world shall become the kingdom of the Son of God.

This is the gospel which the elders of the Church of Jesus Christ of Latter-day Saints proclaim, and when the children of men shall accept it "there shall be no more curse," but the earth shall be redeemed.

Speed that day, O Lord! according to Thy promise through Thy servant on the Isle of Patmos: "Surely I come quickly. Amen. Even so, come, Lord Jesus."

HYRUM M. SMITH.

THE PROPHET JOSEPH SMITH.

THE 23rd of December, this year, was the one hundred and ninth anniversary of the birth of the most remarkable man of the last century, the instrument through which it pleased the Lord to lay the foundations of the Church of Jesus Christ of Latter-day Saints, the Prophet Joseph Smith. The day is well worthy of remembrance, for his life-work, though brief, as measured by human standards, will yet be recognized as marking an epoch in the history of mankind.

The Prophet Joseph was raised up to proclaim the gospel of salvation to this age and generation. Like the mighty angel in the Revelation by John, who "had in his hand a little book open," and who cried with a loud voice, and "sware by him that liveth for ever and ever * * * that there should be time no longer;" so this great prophet of the Lord heralded the approaching end of the old order and the coming of the Son of Man in His glory, and made known what God requires of His children in order that they may be prepared for this Appearance and counted worthy to stand in His presence and receive at His hands the reward of the faithful. That was his life's work. That was the message he was sent to deliver.

Bengel makes the observation that "even the church has her own ages." One of these began when our Savior appeared in the flesh and accomplished the work of redemption; another, when through the instrumentality of the Prophet Joseph Smith and those associated with him, He again established His Church after a long period of apostasy, error, and religious anarchy.

The similarity between the conditions prevailing in the world

just before the first advent of our Lord, and those obtaining in our own day cannot fail to impress the thoughtful observer. At that remote time the pagans had strayed so far from the truth, as originally revealed to the children of men, that they would never have found the way back by their own efforts, though philosophers exerted themselves to the utmost. The result was oppression, strife, and moral corruption. Very little better was the condition among the Jews, who at one time were the light-bearers in the world. They had the Scriptures, but each sect interpreted the written word according to its own understanding. They had the Temple, but without the divine Presence that had filled the Tabernacle in the wilderness and the wonderful structure reared by Solomon. They had a Priesthood, but the spirit of prophecy had been withdrawn, and some of the ecclesiastical rulers of the people were infidels. The very Temple ground had been turned into a cattle-market and a place where money-changers profited by sharp practices. From Alexandria the Jews had learned to interpret the Scriptures allegorically, with a view to making Judaism appear as a faith not distinct from the pagan religions, but one with them in essence, if not in form. Such was the condition of the world at the first advent of our Savior. Such it is to-day. The world, as the Prophet Isaiah expresses it, has gone astray as sheep. "Darkness" covers the earth, and "gross darkness the people." But at the same time the prophetic promise has been redeemed: "The Lord shall arise upon thee, and his glory shall be seen upon thee. And the gentiles shall come to thy light, and kings to the brightness of thy rising" (Is. 60: 2, 3). This prophecy, we say, the Lord is about to fulfill. This generation has witnessed the wonderful preparations for it in the life and work of the Prophet Joseph Smith.

This work is before the world as an open book. It has been in public view for more than eighty years. It has passed through the test of mobocracy, as no religious denomination in modern times; it has stood the test of judicial and legislative investigations and come out of the ordeal vindicated; it has endured, to some extent, scientific scrutiny, and will undoubtedly be called upon to submit still more thoroughly to whatever test scientists may happen to suggest. It has emerged from every trial bright and precious to all who understand its value. It has been the spiritual and temporal salvation of thousands who were perishing in the whirlpools of error, poverty and degradation of the world. And it will continue to be the salvation of a perishing race. For that reason the Latter-day Saints gratefully remember the birthday and the life-work of the Prophet Joseph, and gladly sing their beautiful and familiar song:

"We thank Thee, O God, for a Prophet."

J. M. S.

SOME OF THE NAMES OF OUR LORD.

Our Lord and Savior, whose birth at Bethlehem is being commemorated at this time throughout Christendom, has many names and titles in the Scriptures, all of which are significant. He is called Jesus, which means "Savior;" Christ, the "Anointed One," the "Messiah." He is called "Immanuel;" the "Lamb of God;" the "Captain of our Salvation;" "Alpha and Omega," the "Beginning and the End." But perhaps the most remarkable list of names appears in the Prophet Isaiah (9:6). This prophet predicts His advent as a child and says that His government (i.e., the ensign of His government, "the key of the house of David," Is. 22:22) should be upon His shoulder, and that "His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." We have here five names, each of which expresses some attribute or office of Him, at whose entrance into the world the pure beings around the throne of God who sing unto each other: "Holy, holy, holy is the Lord of Hosts; the whole earth is full of his glory," changed their theme and burst forth into a new song: "Glory to God in the highest, and on earth peace, good-will toward men." Each one of these names should be noted carefully.

1. He is called "Wonderful." The word may be rendered "Wonder," instead of "Wonderful," because it is a substantive, not an adjective. It is the name which the heavenly messenger who visited Manoah and foretold the birth of Samson, gave. "And Manoah said unto the angel of the Lord, What is thy name? * * * And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is Secret?" (Judges 13:17, 18). The word here translated "Secret" is the same as that which occurs in the passage quoted from Isaiah, and means "Wonder." This proves that the Angel of Jehovah who appeared on many occasions during the Old Dispensations is no other than the Son of God. In His very nature He is a "wonder," a "marvel," a "mystery," as Paul expresses it: "Without controversy, great is the mystery of godliness: God was manifest in the flesh." That is the great "mystery," the miracle of all miracles, the "wonder" to heaven as well as earth.

2. He is called "Counselor." It is noteworthy that the learned Jews who translated the Hebrew Scriptures into Greek, long before our era, in the Bible version known as the Septuagint, rendered the word translated "Counselor": the "Angel [or Messenger] of the Great Council." This is undoubtedly the full meaning of the word. Jesus, the Son of God, is both a Counselor and a Messenger, or representative, of the great Council in Heaven. The Latter-day Saints know what this name, or title, refers to; for they have had revealed to them that there was a council meeting in heaven regarding the redemption of man, and that the plan

proposed by the Son of God was accepted (Pearl of Great Price, page 66). He came, therefore, as a Messenger of that great council, to execute the plan of salvation agreed on before the foundations of this world were laid.

3. He is called "Mighty God." This is the name under which the God of Israel made Himself known to His people: "For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible" (Deut. 10: 17). Again: "Who is the King of glory? The Lord strong and mighty, the Lord mighty in battle" (Psalm 24: 8). It is the title which our Savior bears in the New Testament. Thomas recognized Him as his Lord and God (John 20: 28). He is "over all, God blessed forever" (Rom. 9: 5), and in Him dwells "all the fulness of the Godhead bodily" (Col. 2: 9). He is one with the Godhead, and one with mankind, and is therefore a proper representative of God to man and of man before God, in the heavenly council.

4. He is called "Everlasting Father." This might be rendered the "Father of Eternity." In order to understand this peculiar expression it is necessary to remember that the word father means "originator," "provider," "benefactor," "teacher," "protector," etc. Jesus Christ comes to the world in order to establish a new "eternity;" that is to say, a kingdom which shall have no end, because it is founded upon a new and everlasting covenant. Among the Jews anciently the kingdom of the Messiah was called "the age," and "the world to come." Paul uses this expression when he says (Heb. 2: 5): "For unto the angels hath he not put in subjection the world to come, whereof we speak."

5. He is finally called the "Prince of Peace." He is the author of peace between God and man, and man and man, both nations and individuals. When His government is established on earth, men will not learn war. The arts and sciences will be cultivated, and the knowledge of God will be general, even as the water which covers the bottom of the sea. There was peace on earth when Jesus came, but only for a short period. There will be permanent peace when He comes for the second time.

Jesus is a Prince, and so are they who are appointed to carry on His work in His stead among the children of men. At His command Moses selected twelve men, one of each tribe, to assist him and Aaron in the government of the people, and we are told, "These were the renowned of the congregation, *princes* of the tribes of the fathers, heads of thousands in Israel" (Numb. 1: 1-16). They were the leaders of the respective tribes to which they belonged. They caused each tribe to be numbered and were responsible for the observance of the rules established with regard to the camp. When the Tabernacle was dedicated they had charge of the dedicatory services (Numbers 7: 1-89), and it is reasonable to suppose that the Seventy which the Lord appointed later (Numbers 11: 16, 17) to labor in the ministry were to do so

under their direction. In the New Testament age, also, the Lord appointed twelve apostles, to be His messengers, or princes of peace, and Seventies to assist them in the propagation of the message, and the same organizations exist to-day, by divine appointment. It is the order of heaven, whence the Prince of Peace came. For the ordinances and institutions of the Mosaic covenant were but the shadow of the heavenly things: "As Moses was admonished of God when he was about to make the Tabernacle: for, See, saith He, that thou make all things according to the pattern shewed to thee in the mount" (Heb. 8: 5). In the same way the New Testament institutions and those pertaining to our own day and age have their origin and pattern in heaven. That is why the Lord and His apostles proclaimed that the kingdom of heaven was near, when He was about to establish His Church among the children of men.

Some people have formed the opinion that the Lord is not particular with regard to the observance of His rules and ordinances. All roads, they say, lead to Rome, and there are many roads to heaven. The truth is, though, that unless we observe His rules and laws as He has given them, we are not loyal subjects of His kingdom. If we want to further the kingdom of heaven, we must "make all things according to the pattern" which has been given us by the Prince of Peace, the Messenger of the Mighty Council.

J. M. S.

THE BELLS OF YULE.

ONE night, a little over nineteen hundred years ago, when "the starry floors" of heaven showed to wondering man a strange aerial visitant, telling the "wise men" of the east of a "change" that was about to take place in this world, a heavenly choir sang a hymn of praise to the Babe of Bethlehem, in the manger at the inn. Christian nations are wont to commemorate that event, although at times torn and bleeding they lie amid the carnage of war.

The immortal message of the angels, "Peace on earth, good will to men," should not be silenced even at this time, when men are grappling with each other in the throes of a mighty conflict. Let them sound the gospel of disarmament. Though many of the massive bells which for ages have sounded forth their merry peal at yuletide are silenced by the thunder of cannon, and are thrown down by the destroying enemy—notably the mighty bells of the cathedral at Rheims—and though one's heart bleeds when he reads of the destruction of the "beauty spots" on the face of lovely "mother earth;" now, the *eternal now*, is the time to emphasize the power of peace and the importance of forever renouncing the old idea of "nation rising against nation," and call loudly for the introduction of arbitration as a means of settlement of inter-

national differences. If the Christ is a verity, then His gospel is the only means of destroying war. The immortal message of peace, proclaimed to the world by the heavenly host, when the glorious Babe of Bethlehem entered the arena of human endeavor, is worthy of resurrection every Christmas.

Just now, though nations are bleeding at the pores; though they are breathing fire and belching blood, let us sing the song, "peace on earth, good will to men." Christmas will never die; we dare not let it die, for it breathes into us a spirit of loving, a spirit of giving and forgiving. Peace in the home, and peace among men! Let us foster this beautiful spirit.

I well remember a picture that my mother had hung at home. It was called "Peace," and it breathed peace. A shepherd sat on a little hillock minding his sheep. Hard by was a cannon, old and rusted, turned turtle, of no more use. It was a picture of "peace."

Let us unitedly pray this Christmas that "peace and goodwill" may once more rest upon the nations and upon the homes of "all people that on earth do dwell."

Ring on, ring on, ye blessed bells,
Ring on, until your volume swells;
Still ring; ring on and never cease
Till all the world is filled with peace.

Shelley, Idaho, U.S.A. AUBREY PARKER.

THE CONQUEST OF DEATH.

SURELY nature has little care for the stability of bodies; it makes and unmakes; it builds up and destroys; it shifts its lines; the sea makes in upon the land and eats the coast; the wind-blown sands heap themselves up into hills and tumble down upon the tree tops, and the living forest is turned into coal mines. The methods of nature are all methods of endless change. And yet Emerson says: "All loss, all pain is particular; the universe remains to the heart unhurt." Over the scenes of death and desolation, above the pain of physical suffering, of mortal loss and broken lives, the sun goes smiling across the sky in a universe "to the heart unhurt." Whatever disasters seem to the finite eye they are as tiny incidents in the course of the world's life as the death of the sand-ant to the reader.

"Yes, here comes my mistress, the Soul.
The Soul:
Forever and forever—longer than soil is brown and solid—
Longer than water ebbs and flows."

This thought and this one only can console man in the face of material disaster. In each body there dwells something not all confined; whose fate is divorced from the body's fate; something that any moment may step outside and take a wider view, can

foresee the calm and upbuilding that follow disaster and calamity, aye, can foresee and set to work at it: Apart from the pulling and hauling stands what I am.

Let any man ask himself if all that he is goes down to breakfast and reads the morning paper; or if all that he is drops to sleep weary and outdone by the day's frettings and fumings. Let any man ask himself if all the acts and the words of his life were gathered together in a shovel and presented, would he be willing to call them all that he is? When the corpse of our dead friend lies in the room with us we have all these things, his face and his hands, his length and breadth, his echoing words and treasured deeds, and yet we say our friend is gone, and this that remains is fit only to be

Rolled round in earth's diurnal course
With rocks and stones and trees.

How difficult it is in our daily struggles with matter, our rearing and training and teaching the body to do its work, to remember its reality, its inspirer! And yet, herein is all life. Life is not in the body, nor in the house, nor in the world, except as the soul flows through them, and the fate of the soul is divorced from these things; it neither begins nor ends with them; it merely flows through coaxing matter into momentary life and efficiency, and passing out in due time to further eternal works—

Who knows if life be not death, and death life?

One thing, too, becomes more and more certain as the history of the world rolls up and we read it. Only those can bear life who, by some means, keep alive a knowledge of the soul; only those live life triumphantly and courageously who by some means keep up communication between the temporal mind and its soul.

No; whoever will be a king in this adventure of life and refuse to let it crackle and go up in smoke must somehow learn to discern the soul that smiles beyond, and "to the heart, unhurt" by the flowing instability of matter, and holding by the greater part he may yet become what all men owe it to themselves to be, one whom "destiny may not surprise nor death dismay."—*Harper's Weekly.*

CONTENTS:

The Christmas Song of Simeon	817	The Prophet Joseph Smith	826
God and His Love	818	Some of the Names of our Lord	828
"What a Piece of Work Man Is?"	820	The Bells of Yule	830
Reflections on Our Existence ...	822	The Conquest of Death	831
Editorials: Christmas Thoughts	824		

EDITED, PRINTED AND PUBLISHED BY HYRUM M. SMITH, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.